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SALVATION

If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world - he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom one earth.

You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *“Believe on the Lord Jesus, and you will be saved..” Acts 16:31a* And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *“That if you confess with your mouth, “Jesus is Lord”, and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.” Romans 10:9,10* *“For, “Everyone who calls on the name of the Lord will be saved.” Romans 10:13* *“Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ.” Romans 5:1*

Hiphil Stems Used With Faith

A. The Hebrew word *amen* for faith in the hiphil stem.

There are several ideas found in *amen*. First of all, it meant to prop up something, or to support it. Then, that something was founded; firm and stable, therefore, one could be sure of it, certain that it would hold you up. Therefore, **one could count on it, rely on it, depend on it, lean on it**, etc.. When used in referring to a **man**, it said that he was reliable, dependable, trustworthy. He could be counted on. When used of an individual's actions, it said that he was relying upon, depending on, counting on someone else. He was leaning, or depending on them. We see this idea when **David**, while under pressure, was caused to rely on, count on, the fulfillment of the doctrinal promise to "*once again see the goodness of Yahweh in the land of the living*". Psalms 27:13. **David believed this and counted on it as he moved forward in faith in the Lord.**

What sets the hiphil stem apart from the others is that it is **causative**, which means whatever the verb may happen to be, which in our study is to believe God, or to place your faith and trust in him, this action of believing has been **caused to happen!** Now it may be discipline, responsibility, or pain that causes it, or it may be the trial of suffering we are in that causes us to trust God, the point is that the exercise of faith has been **caused** to happen and the ultimate cause behind it all is God the Father!

Genesis 15:6, "*And he **believed** in the LORD; and he counted it to him for righteousness.*" God's promise to him was the causative agent behind the faith.

Psalms 27:13, "*I had fainted, unless I had **believed** to see the goodness of the LORD in the land of the living.*" David was convinced that he would see the goodness of the Lord once again.

Psalm 116:10, "*I **believed**, therefore have I spoken: I was greatly afflicted.*" Personal affliction was the cause of this Psalmist's faith.

B. The Hebrew word *batach* for faith in the hiphil stem.

Batach had the idea of lying down on the ground, to stretch out on the ground, to lie down and be at rest; **to feel secure, to be unconcerned; to trust in someone (God) so that one has no concerns and is at rest**; to be secure. It denotes that a relationship exists, or a state of trust exists providing a sense of security and unconcern. A nation enters into a peace treaty (covenant) with a neighboring nation, now the people feel secure and at rest. They now live without concern next door to their neighbors. We see that this idea of **trust is strictly to be limited to Yahweh.**

While *batach* in its primary sense of trust means that you are looking to someone, depending on them, to provide your needs, to take care of you, protect you, etc.. It deals with the ideas that are to be found in the relationship between God and man. We do see the word used of the husband's trust that he has for his wife; the right woman, Proverbs 31:11; **but this is more the idea of being free from the concept of betrayal. That is, she is a good woman, and will not mess around on him.** The husband does not look to his wife as he would God, but that he lives with her peacefully, trustingly, without fear, or threat of harm or betrayal.

Jeremiah 29:31, "*Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he **caused you to trust in a lie.***"

Isaiah 36:15, "Neither let Hezekiah **make you trust** in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria."

Psalm 22:9,10, "But thou art he that took me out of the womb: **thou didst make me hope** (*batach, hiphil participle*) when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly." The Father caused his Son to trust in him all his life here on earth.

The hiphil participle tells us that this was a way of life for Christ and it began at his birth! Christ was **caused** to live by faith in the Father his entire life from the point he entered into this world! The hiphil stem shows that things can **cause us to trust** in the Father, as we see with the Lord who was caused, because of the nature of his mission and the Father's will, to trust in the Father as a way of life for him.

C. The Hebrew word *yachal* for faith in the hiphil stem.

To wait for, to hope for, to expect, to show a waiting attitude. Translated in the Greek as *elpizo*, to hope; and *hupomeno*, to endure. Both ideas are found in it. As with the other words for waiting and hoping, it does mean to wait on God, usually with some object or goal in mind. While *chakah* emphasizes the idea of waiting, (obviously, there is a goal or deliverance in mind, but the idea of having to wait is emphasized); *yachal* emphasizes the idea of the goal in mind, the thing desired.

One researcher thinks it's related to the Arabic **wachal**, which means, "to be in a bind" or "to be stuck in the mud so that you have to wait for help". Another researcher thinks it's related to **chul**, to twist in pain, to writhe, to be in labor, to give birth, as a woman writhes in pain waiting to give birth. Obviously, both conditions can be found in *yachal*. While one is waiting on *Yahweh*, one can be in a bind, and in pain; but is more goal-oriented in its attitude. One may be experiencing these things, but he is really looking forward to the Lord's deliverance and is confident that it will come, that he will get the thing desired. Remember, that the Biblical idea of hope is the confident expectation of something good occurring in the future. Specifically, something good from the hand of God.

There are three emphases of *yachal* faith:

- 1) One, is that it is **object oriented**. That is, the believer is waiting for the **object** of his faith, or prayer: the deliverance of the Lord, the thing desired and prayed for.
- 2) If there is **no object mentioned** with *yachal* of who or what you are waiting for, then the emphasis is to be on **how long** you must wait!
- 3) If there is **no mention of an object** of who or what you are specifically waiting for, and if there is **no mention of a time duration** that you must wait; then, the idea of **waiting** becomes the issue. Bill was waiting on the Lord; Bill waited ten years; Bill waited. Here we see the emphasis shifts **from waiting on the Lord, to how long** he had to wait, to **just waiting**.

There are **also the subjective and objective ideas found in *yachal***. **Subjectively**, it looks at the waiting attitude of the believer. **Objectively**, it looks at what the believer is waiting for. [The piel stem generally looks at the believer **waiting for God**, while the hiphil stem generally looks at him being caused to adopt a **waiting attitude**. This concept of adopting a waiting attitude is an important concept in the Christian life].

When *yachal* is found in the hiphil stem, causative, it designates an internal causative action. Meaning that one causes himself to adopt, or develop, not only a waiting attitude, but one that is expectant.

Which is to say, that the believer has geared himself to wait on the Lord, but has also caused himself to expect God to come through for him. And he does this by faith. And how does he do that? By going over the promises and teachings of God's Word. *Yachal* does mean to believe, to trust, to wait, to have a waiting attitude, to expect; but it also tells us of the believer's responsibility to develop these mental attitudes in himself by the disciplined practice of: confessing one's sins to God, prayer, new man operation, filling of the Holy Spirit, sitting under doctrinal teaching, going over the doctrines of God, understanding and believing them. In fact, you will find both the piel and hiphil stem of *yachal* in the imperative mood, which makes them commands!

We are commanded by God to not only wait on him and expect him to come through for us, but also to adopt a waiting attitude!

All waiting expects as its object something good, and obviously, faith and trust are inherent in it. This concept of future good is the **basis for hope!** But in waiting, sometimes the emphasis is on the **object, God**; sometimes on the **thing desired**; sometimes it is on waiting for a certain period of **time**, known or unknown; and sometimes the emphasis is just **on waiting**. The waiting can be **intensive**; and can be **commanded**. And the waiting can be **causative**, where the believer is caused to wait, or causes himself to wait, where he has to adopt a waiting mental attitude.

So to recap, *yachal* means to wait. In the majority of the cases it tells us what one is waiting for, the thing desired, or God, as it properly should be. When the object is mentioned, say, on *Yahweh*, then the emphasis is waiting upon him. If this is the case, then the time factor and the thing one is waiting for is not an issue. When an object is not mentioned, what matters is not who or what one is waiting for, but on how long one must wait. When neither are mentioned, then the emphasis is to be on developing a waiting attitude.

The hiphil stem looks at adopting a waiting attitude; while the piel stem emphasizes that one is waiting for God. The ideas of faith, trust, endurance, hope, confidence and expectation are found in *yachal*, along with waiting. In *yachal*, you may be waiting for some thing, you may be waiting for some time; but you will always be waiting for God to give you the thing in his own time.

Job 32:11, "*Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.*" The trial caused Job to exercise faith in the Lord.

Psalm 38:15, "*For in thee, O LORD, do I hope: thou wilt hear, O Lord my God.*" The discipline from the Lord caused David to trust in the Lord.

Psalm 130:5, "*I wait (qavah - piel stem) for the LORD, my soul doth wait (qavah - piel stem), and in his word do I hope (yachal - hiphil stem).*" Depression caused David to trust in the Lord.

Psalm 42:5, "*Why art thou cast down, O my soul? and why art thou disquieted in me? hope, (hiphil imperative - the command is the causative element), thou in God: for I shall yet praise him for the help of his countenance.*"

Lamentations 3:21, "*This I recall to my mind, therefore have I hope.*" The recalling of formerly learned doctrines are a causative factor in Jeremiah's faith.

Lamentations 3:24, "*The LORD is my portion, saith my soul; therefore will I hope in him.*" The recalling of a specific doctrine caused Jeremiah to have faith, or hope.

Micah 7:7, "*Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.*" Going through a serious trial causes the prophet to exercise faith in *Yahweh*.

The point is that there are three verbs for faith in the OT that use the hiphil stem, *amen*, *batach* and *yachal*, which tell us that there was something that **caused** the believer to exercise faith in the Lord. It could be that the believer was going through such a painful trial that he had no other alternative, but to look to the Lord in faith to get him through it. It may be, as with David, that he was under divine discipline in his life, so that painful discipline caused him to look to the Lord in faith.

Or it could be due to having to bear the load of personal responsibility that is way more than one can handle in his own strength, which Paul talked about in 2 Corinthians 1:8,9, "*For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that **we should not trust in ourselves**, but in God which raiseth the dead:*" Matthew 11:28, "*Come unto me, all ye that labour and are heavy laden, and I will give you rest.*"

Worrying about what is going to happen, about our daily provisions, about our personal safety, about what we are going to say when confronted by people; all of these things are designed to cause us to trust the Lord in our lives. Luke 12:32, "*Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*"

Suffering of any kind can be, and is to be, a motivator to trust in the Lord, which is a causative concept. 1 Peter 4:19, "*Therefore, those also who suffer according to the will of God shall **entrust their souls** to a faithful Creator in doing what is right.*"

Pastor Mike